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PULPIT OF UNITED PRESBYTERIAN CHURCH, SALEM. N. Y.,

Decorated for the Anniversary Service.

REV. WILLIAM A. MACKENZIE, PASTOR.

"Strength and beauty are in His Sanctuary."

Salmon, N. Y. United Presbyterian Church

ANNIVERSARY SOUVENIR

TO KEEP IN MEMORY THE PROCEEDINGS OF THE
TWENTY-FIFTH AND TWENTY-SEVENTH OCTOBER

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desire seemed hopeless. But the Heavenly Father kindly dispersed the clouds, quieted the winds, granted us perfect weather from Saturday till Wednesday.

“ E'en so, methinks, the Sabbath brings
A change o'er all familiar things ;
A change—we know not whence it came—
They are, and they are not, the same.”

And it was on the Lord's Day that a great congregation,

“ Catching the simple chime which calls
Our feet to the old Church's walls,
Then passed within the Church's door,
Where poor are rich and rich are poor,
To pray the prayers, to hear the Word
Which there our fathers prayed and heard.”

Twenty-five years ago, the people had hastened thither with thankful hearts; for many months they had been as sheep without a shepherd; the feeling of settlement and content that they were once more under the care of a man of God, in October, 1871, came back to the memory now. With intensified gratitude, because of all the blessed years that lay between, they lifted up their voices aloud in praise, bowed their heads in prayer, uttered by the same voice that led their supplications then; after which

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they listened to one of Mr. Mackenzie's sermons. The Church was intensely still, as he spoke the following words :

John iii. 14-18. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that whosoever believeth in Him should not perish but have everlasting life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved."

These words were spoken by our Lord to Nicodemus. This man was a Pharisee and ruler of the Jews. Fearing what the Jews might say and do if he were seen coming to Jesus, he approached Him by night, and thus addressed Him, " Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles which Thou doest except God be with Him." The knowledge which the Pharisee had gained, of the teachings and doings of the Lord, had been sanctified, at least to the extent of his becoming a sincere inquirer after the way of life. Had he not been sincere, I do not think that Jesus would have spoken to him as He did. The account given of this interview would lead us to believe that the whole conversation had not been recorded. I can only account for the character of the Lord's address to this man, on the supposition that he had made some in-

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quiry in reference to the kingdom of God, and the conditions of entrance thereinto. What Jesus said to him, most certainly, was called forth, rather by some such inquiries, than by the statement, "Thou art a teacher come from God." With this sincere inquirer before Him, Jesus could not trifle. He would tell him, in unmistakable terms, what must take place in him if he would be numbered among the children of the kingdom. He told him that he must be the subject of a supernatural change, and of the one Divine power through the agency of which this change could be brought about. And having so done, in the words which I have read as my text, Jesus presented to the view of this man the one foundation of the superstructure of a saved life. And what wonderful words these are! How much they contain! The devout and the scholarly of the Christian ages have regarded them as an epitome of the gospel, and such they are. They are the very heart of the Bible. I have chosen this passage of inspired truth as the subject of discourse this morning, because it suggests matter for reflection which seems to me appropriate to the occasion. On the last Sabbath of October, 1871, I occupied this pulpit for the first time as your pastor. This is the last Sabbath of October, 1896, and is therefore the twenty-fifth anniversary of my settlement among you. How quickly the years have gone! How they seem

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as a tale that is told, or as a dream when one awaketh ! I know not how it may seem to you, but I can scarcely realize that twenty-five years have come and gone since I first stood before you—that is to say, *some* of you, now before me—and spoke of Jesus as the resurrection and the life. I say *some* of you, because by far the larger proportion of the congregation that greeted me that morning, twenty-five years ago, is not with us to-day. When I came to occupy this pulpit as your stated pastor, I think that I came in obedience to the order of the Divine Master, “Go and preach the gospel” to that people whose call you have received. I wish, then, first of all, this morning, to call your attention to this gospel as outlined in these words of our Lord to Nicodemus. To the question, What is the gospel? or, What is it to preach it? we have the answer returned in the passage before us. If I were to define the gospel in a single word, I would say it is “Christ.” He is its sum and substance. To preach it, therefore, is to hold up Christ to the view of men. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” In the text, as I view it, the Lord refers not to His death upon the cross when He says “the Son of man must be lifted up.” This certainly is implied, but He refers to the fact, that, as the crucified one, He must be lifted up in the preaching of the gospel, that the death-struck

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may see Him and live. It was that the bitten Israelites might see the serpent, that Moses put it upon a pole and set it up in the camp. The lifting up of the serpent was not to prepare a remedy, but to put in a position to be seen, a remedy already prepared. And so our Lord here tells us, that for such a purpose He must be lifted up, even that the sin-sick may see Him, and seeing Him be healed. The preaching of the gospel is, therefore, in comprehensive terms, the lifting up of Christ, and the preaching that does not do this is not the preaching of the gospel as the Lord defines it, neither is it efficacious in the salvation of men. But in what light is Christ to be lifted up? According to our text He is to be lifted up as the Son of man. In order that He might be a Saviour, He became bone of our bone and flesh of our flesh. The eternal word was made flesh and dwelt among us. And not only did Christ become man, but He was the only perfect man who ever here lived and died. Which of you convinceth me of sin? was the challenge thrown out to His enemies. And although they watched Him with eagle eye, they were unable to show Him anything else than holy, harmless, undefiled, and separate from sinners. No sign He ever gave, no word He ever spake, no act He ever did, implied even the sense of a single defect. He was the Lamb without blemish. He was the one raised from among the people, to

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whom the unblemished sacrifices of the olden time all looked, and in whom they all had, in so far as they were typical and prophetic, their complete fulfillment. This is the Christ of the gospel. He is the Son of man, and as such embodying in Himself all perfections, as was necessary that He should, would He meet the demands of our sinful, suffering, sorrowing, exposed humanity. And so all true preaching must hold up Christ, in the perfection of His human nature, otherwise such as have the true conception of a Saviour see Him not as the one to whom they can give the confidence of their hearts, and upon whom they can rely to meet all their needs. "Inasmuch as the children were partakers of flesh and blood, He likewise took part of the same, that we might have a merciful, as well as a faithful High Priest, in things pertaining to God." But when we present Christ as the "Son of man," we have not told all. He is at the same time the "Son of God." It is here stated that "God sent His Son into the world." He is at once the Son of Mary and the Son of God, and must therefore be lifted up to the view of men in His Divine, as well as in His human nature. While upon earth He claimed and exercised the prerogatives of God. He healed the sick, opened the eyes of the blind, loosed the tongues of the dumb, stilled the storm and raised the dead. His own words are, "He that hath seen me

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hath seen the Father." "I and my Father are one." And when for such utterances the Jews took up stones to stone Him, He did not deny the claim that He had put forth, but He did deny, that, in putting it forth, He was guilty of blasphemy. When Thomas came out of doubt into faith, he was not rebuked for his confession, "My Lord and my God." The person of Christ, in this twofold nature, Son of God and Son of man, lies at the very basis of the whole Christian system. And not only so, but the true conception of Christ, in His twofold nature, is that, and only that, out of which can come a true Christianity. And because this is true, He must be so presented to the view of sinful men.

But further, as Emanuel, God with us, Christ must be lifted up for a great purpose. This purpose, as set forth in the text, is salvation. "That whosoever believeth on Him should not perish, but have everlasting life." "That the world through Him might be saved." "Thou shalt call His name Jesus, for He shall save His people from their sins." "The Son of man is come to seek and to save that which was lost." Christ is to be preached, therefore, not merely as a great teacher, but first and above all as a Saviour. He came into this world for the purpose of rescue. The good news and glad tidings of the gospel are not that He came to teach or reform the world, but that

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He came to save it. But to save from what did Christ come? Twice we are told in the text that it was from perishing. And what does that word mean, to which such emphasis is given? We get the answer by looking a little closer at the text. You will notice that over against perishing, Christ places salvation, and in each instance He calls salvation everlasting life. Perishing, therefore, must mean everlasting death. This is what the salvation is from. Not so much from misfortune, trouble, ignorance, degradation, and into their opposites—all this, but infinitely more: that death is the wages of sin, and the sin the wages of which is death. Salvation from that death of which an apostle speaks when he says, "and sin when it is finished bringeth forth death." It is salvation from the experience of that region where our Lord Himself tells us, that "their worm dieth not and the fire is not quenched." And just here comes in that part of the gospel against which the carnal heart revolts. While the exposure is real, yet the exposed are unwilling to listen to its portrayal. Still men must be told in the plainest terms what they are, and what is before them if they reject the one remedy for sin. And never was there greater necessity for emphasizing this truth of the gospel than now. The lifting up of Christ, as a Saviour, implies that sinners are lost, that they are dead in sin and that they have

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no power to save themselves. And as this is true, to such as neglect the great salvation, there can be no escape. To all such, the final word of the Lord Himself will be, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels."

Again, a true gospel holds up Christ as saving by His death. "God gave His only begotten Son." To what did He give Him? In the story of the crucifixion we have the answer. "While we were yet sinners Christ died for us." "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." "He died the just for the unjust that He might bring us to God." Christ came to save by dying, and the hour of His death was the crisis hour of the world, the pivotal point in the history of the race. Nowhere did the Lord ever intimate that His power to save lay in the wisdom of His instructions, or in the perfection of His example. He lived a holy life indeed, the one example for all time. He gave Divine instruction, indeed, out of His mouth flowed the most gracious and wonderful words. But of the gospel this is not the inner and most central substance. A pure gospel presents to the view of men an atoning sacrifice. It holds up not only Christ, but Christ crucified. It is not enough that we preach His life and character. Preaching Him as a Divine incarnation even, leaves still a mutilated gospel. The

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central fact of the gospel is the death of Christ, and it is only a gospel that presents Him to the view of men as "bearing our sins in His body on the tree," as delivered for our offenses and rising again for our justification that becomes the power and wisdom of God unto salvation. How the first preachers gloried in the cross! How they held up to the view of men, "Christ Jesus and Him crucified!" How they dwelt on the death of Christ, as the necessity of the world, the one and only foundation and hope of salvation! How they boldly cast their all, for time and for eternity, on the redeeming cleansing power of the blood of Jesus! This was regarded by them as the central, essential, fundamental gospel truth, and they preached it everywhere and with marvelous power. This was the secret of their success. And from Pentecost on, salvation through the merit of the atoning death of Christ has been the gospel's potent truth, and this it must continue to be until the world's complete redemption, and the kingdom of glory shall have come.

But as we look at the text again, we find that the gospel makes faith the one condition of our salvation. The Son of man is lifted up, that whosoever believeth on Him should not perish but have everlasting life. God gave His Son, that whosoever believeth on Him should not perish but have everlasting life. And

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again it is said in the verse following the text, "He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." "And still further it is written, He that believeth shall be saved, but he that believeth not shall be damned." Thus we see how the truth is emphasized, that they are they who believe who shall be saved. It is no wonder that Paul, getting his theology directly from Jesus as he did, emphasized in his writing the doctrine of justification by faith, that doctrine which in the reformation period revolutionized the church. It is no wonder that when in the prison at Phillippi, the question was asked, "What must I do to be saved?" the answer was returned, "Believe on the Lord Jesus Christ." Nor is it strange, that the orthodox Christian world, ever since, has held faith to be the vital thing on man's part, in the gospel scheme. It is the appropriating act of the soul by which Jesus is received and rested on for salvation; the first in the order of the Christian graces; the hinge that turns the whole soul about; the trustful commitment of every interest for time and for eternity to the Lamb of God; the one determining condition of everlasting life.

And although it is not explicitly stated in the text, yet it is very plainly implied, that this gospel is also

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a call to separation from all evil. To save from a life of sin evidently means to save into a life of holiness. And that gospel that would be instrumental in doing this, must unsparingly condemn sin and call upon those to whom it addresses itself to put it away. "The grace of God, or in other words, the gospel hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the world ; looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, to redeem us from all iniquity, and purify us unto Himself a peculiar people, zealous of good works."

And then too, it is important for us to remember that this whole gospel scheme is the fruit of God's love. "God so loved the world." "To God's love for us must be traced all that has been wrought in the way of our rescue from the ruins of the fall. The coming of Christ, His death upon the cross, His being lifted up as the object of our faith, that salvation that is ours through trust in Him—all is to be thought of as the practical working out of God's wonderful love. God commendeth His love toward us, in that while we were yet sinners Christ died for us."

Such then is the gospel as outlined by our Lord Himself. And I have so far spoken of the gospel

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itself, because it is just the gospel that I have been preaching from this pulpit for twenty-five years. It was with such a thought and purpose that, in response to your call, I came to this church twenty-five years ago, and my aim, at least, through all these years, has been to lift up Christ to the view of those who have heard me, as set forth in the text, Christ crucified as the one and only Saviour ; faith the one and only condition of salvation ; God's love the source of all, and a holy life the one, the only proof, the one, the only sure evidence of vital union of the Lord. I think that I can say here and now what the apostle said to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified." And I cannot recall a single sermon of these twenty-five years, in which the cross was not made prominent, and the way to experience its saving power made plain. And looking back over this quarter of a century's ministry, I think that I can again use the apostle's words, when he says, "And I was with you in weakness and fear and much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power ; that your faith should not stand in the wisdom of men, but in the

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power of God." My ministry among you, I know, has been but an imperfect one. It has not been in all respects what it should have been—what it might have been. In many instances actual doing has fallen behind desire and purpose. Mistakes have been made, but they have been errors of judgment rather than of heart. One aim, through all these years, has been over all—the glory of God, in and through the highest well-being of the Church. And I wish just here to make grateful acknowledgment of the considerate way in which you have borne with faults and failings and weakness and imperfections. And especially do I wish to make public record of the evidence of your devotion and loyalty, during the past five years, in view of the providences which have entered into my experience. All this will be gratefully treasured so long as memory is capable of performing its office, and wherever I may be. The privilege of preaching this gospel for twenty-five years, and the privilege of hearing it for the same length of time; how suggestive! I know not how the reflection may impress you, but to me, it is almost overwhelming. How precious the privilege and yet how solemn! How joyful, and yet how sad the outcome may be! Says Paul, "We are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are a savor of

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death unto death, and to the other we are a savor of life unto life." What wonder that the author of these should exclaim, "And who is sufficient for these things?" O Lord and Master of us all, we come to Thee with both the pulpit and the pew of these twenty-five years, and beseech Thee, that in Thine infinite love and mercy, Thou wouldst remove the many blemishes and defects, by the application of Thine own precious blood, and accept for the glory of Thine own great name, all that has been right in Thy sight. It is not my purpose to speak of results, in this sermon, this has been left to other hands, and they will be set before you later. I wish you however to note the changes which the twenty-five years have wrought in the complexion of the congregation. How different its make up to-day from its make up this day twenty-five years ago! How many who sat in these pews on that day do not sit in them to-day! They have gone to swell the company beyond the flood. There are none of our homes to-day as they were that day. From the patriarch of five score years, down to the infant of a few days they have gone. Fathers, mothers, brothers, sisters, husbands, wives, parents, children have been cut down by the sweep of the great reaper's sickle. And then too, a large proportion of those who go to make up our membership to-day, were twenty-five years ago unborn. But a multitude

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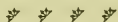
of thoughts crowd upon me to which I cannot give utterance now. I can only wait to say, that I hope that the result of this twenty-five years' ministry has been to bring many souls to Christ. I hope that, in the experience of some, dark days have been made brighter.

I hope that some have gotten a deeper insight into the solemnity and importance of life. I hope that the gospel as preached through these years has been instrumental in moulding Christian life and character. I hope that in the case of those who have drifted beyond sight and reach they have been helped to meet death in peace.

One sad thought however comes to me now. Some in so far as I can see have refused to yield to the claims of the gospel through these years. From the very beginning of my ministry here, the Lord has been knocking at the door of your hearts. O! if you only knew the gifts of God, and who He is, who has thus been knocking for admission, you would long ago have opened and let Him in. Will you not listen now? He knocks here, in the hush and still of this quiet, sacred, solemn hour. Here amid the memories of the hour, as well as by the words I utter, Jesus urges Himself upon your acceptance. O, I beseech you, yield to His claims, open the door of your hearts, and permit Him to enter and fill them with His peace.

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And now as we turn away from the past and look to the future, what of it? What will be its experiences? What will be its revelations? I do not know. Close up to the place where we stand its secrets are locked and we have no key with which we can unlock them. But this I do know and of it I am sure, embracing and living that gospel I have outlined, we shall be ready for anything which the future may hold for us. And if it were my last word to you who are here this morning, I would say, let the lifted up Christ be the object of your faith, in the merit of His atoning death rest your all, to Him give the love of your hearts and the earnest devoted service of your lives, then, living or dying here or elsewhere, you are His; the outcome will be peace here, and unmingled bliss up there, in that bright and happy world, the center and sun and light and joy of which will be the Lord Himself.



There were present that day in the audience some whose affection had drawn them many miles. James Robertson had traveled away from the New Hampshire hills, leaving his own flock for a little while that he might be "a boy again" in Mr. Mackenzie's congregation. One came from Massachusetts to represent her family, formerly promi-

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nent in White Church work, especially in choir and Sabbath School. Time would fail to mention all the visitors, some on the 25th, others here for the 27th. But even counting them in, had those persons who attended the service that morning in 1871 been called upon to rise, the number could hardly have reached twenty.

Let the sorrowful thought pass; and as a token of the *pleasant* changes which the years have wrought, glance at the church in the evening. In old times, there used to be morning and afternoon service continuously, with Sabbath School between; now, after Young People's meeting, a goodly throng began to fill the pews, till, at seven o'clock, scarcely any remained unoccupied. In the pulpit stands the talented son of our Minister; with burning words he addresses the congregation, who, as they listen, grow more deeply solemn. "These that have turned the world upside down have come hither also . . ." The text, his theme, the revolutionary power of the gospel, turning that upside down which *needs* overthrowing, was most powerfully treated; sin painted in all its blackness; the remedy set forth with thrilling, compelling tenderness. There was but one opinion when the sermon was ended—that "Mr. Mackenzie must be proud of his son." But what is of in-

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initely more importance, the conviction was forced upon all minds that the young preacher has a great work before him; "not as pleasing men," but of drawing souls unto Christ.

Passing over Monday, which was given up to preparations for the more social part of the celebration, we take up the tale on Tuesday morning. Invitations had been issued to

Rev. T. B. Turnbull, D.D., at Argyle.

Rev. A. A. Graham, Cambridge.

Rev. Henry Gordon, D.D., Coila.

Rev. C. C. French, East Greenwich.

Rev. A. W. Morris, Greenwich.

Rev. G. M. Wiley, West Hebron.

Rev. G. W. Bovard, North Argyle.

Rev. J. B. Reynolds, D.D., Putnam.

Rev. D. G. McKay, D.D., Shushan.

Rev. Wm. J. McMichael, South Argyle.

Rev. W. S. McEachron, Hebron.

Nine of these came. Rev. W. B. Shortt, of Cambridge, was obliged to decline his invitation. Rev. W. Henning, now residing in Glens Falls, whose name also is still on the roll, was not present. Neither was Rev. J. B. Scouller, D.D., renowned for his *History of the U. P. Church*: he lives too far away;—as does Rev. John Crawford,

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nominally belonging to Argyle Presbytery; his home is in Damascus, where he labors as a foreign missionary.

The "Apostolic number" was made up by brethren outside of our denomination, instanced by Rev. John Anderson, Dr. Richard Turnbull, and others to be mentioned later.

There also arrived by train and carriage (possibly on the bicycle) multitudes of those once members of the White Church, living near enough to spend the day here, and revive old associations. We may not single them out personally, but remark that their presence added to our great pleasure, making the day the more complete; and what they said to us, as hand met hand in earnest pressure, revealed that the happiness was reciprocal.

The Music Committee was under the leadership of one of the Church's "sons of song," aided by a "daughter of music;" co-operating with all those who love to praise the Lord, they had cheerfully spent evening after evening in practice, had selected most appropriate Psalms: "All People that on Earth do Dwell" of course, and: "In Salem Praise His Name." There were no elaborate attempts at musical display; but, besides the afore-said Psalms, congregationally sung with the aid of choir and organ, two Psalm-Anthems lifted our

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hearts to heaven while our lips were mute and the trained voices uttered the words.

The Chairman, Hon. Thomas Stevenson, then arose in the embowered pulpit, and said :

The object of this meeting is for the purpose of celebrating the 25th anniversary of the pastorate of the Rev. William A. Mackenzie over this congregation.

A pastorate made prominent and impressive not so much by its long duration, as that it has been so conducive, in the providence of God, to the spiritual interest and growth in grace of this people, and made eminently so by the every-day life of their pastor, which has gained for him, not only the esteem and affection of his congregation, but of this community. Such conditions in the minds of his people seem to call for something more than a passing notice ; and in order that the occasion may receive the consideration its importance suggests, and that we may testify to our appreciation to such conditions, we convene to-day, within the walls of this old historic church, made historic by its many associations, its noble line of ancestors, its long life, and by the lives of its sons who have gone out from it, and add one more page to its time-honored history ; to this anni-

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versary, in behalf of this congregation, I, as Chairman of this meeting, extend to you all a cordial welcome.



It had been arranged that the speakers of the morning should be for the most part the co-temporaries of the Salem pastor; but departing slightly at the outset from the order of time, Rev. Dr. Reynolds, of Putnam, was chosen to bring Presbytery's greeting; the reason for this choice was geographical: he had the longest journey to take, yet he made it with alacrity, and was one of the first of the ministers to arrive. His speech is given below:

Brothers and sisters of this Church, and you, Brother Mackenzie, its venerated pastor: I come this morning bearing to you the greetings of your Presbytery.

It will be better for me, I believe, for I find most of the members of the Presbytery are present, to acknowledge my credentials are hardly Presbyterial. Ordinarily in such a position, I should be able to show the signatures of moderator and clerk at the bottom of my commission. I ardently hope however, that the Presbytery will both admire the

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wisdom of those who selected me, and also vote my commission sufficiently regular.

As a Presbytery, we esteem it a high privilege to meet with the most venerable of our congregations. Most venerable, for in addition to 130 years of existence on American soil, we must add its years previous in Ireland, where it was born and reared until it was a fair lassie of 13 or 14 years of age.

We honor this Church also for the pastors it has had as well as for the pastor it has. Clark, the Proudfts, Lillie, Halley, Farrington, Forsythe, Mackenzie! What an array of worthy names! Names representing, too, in the majority of them all, great men as well as good—pious men, devoted and exemplary pastors—men of discretion as well as of piety, who built up Zion because using more gold and silver than hay and stubble.

We also honor you for the length of your pastorates. For a long pastorate is generally as creditable to the church as the pastor. Long pastorates come about in one of three ways: 1. By the congregation holding on to the pastor, saying: "We will not let thee go;" or 2. By the pastor holding on to the congregation, his motto being: "I stick;" or 3. By a mutual, tenacious embrace, springing of equal affection.

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So far as I know, your long pastorates have been of this third class. The relation has been formed with the feeling that it shall last, may be not "till death do us part," but until God in His providence makes it plain we should part.

I say we honor you for these long pastorates, running, if we count alone your American history, 16, 20, 40, 2, 11, 8, 13 and 25 years. But if we count Dr. Clark's pastorate in Ireland as well as in this country, then instead of 16, he served this congregation 32 years. While Proudfit's (the 2d Proudfit) 40 lapping back into his father's term 7 years, his time as sole pastor is about 33 years. The three quite long pastorates being those of Thomas Clark, Alexander Proudfit and W. A. Mackenzie.

We honor you for your achievements in connection with your pastors. The numbers you have been instrumental in bringing to Christ, many of whom from time to time have gone elsewhere to continue, in connection with other churches, the work they began with you; for the contributions you have made to the Boards of the Church: always, I believe, up to the requisite average per member, and sometimes over; for the energetic example you have furnished to the other churches of this Presbytery; for the honor you have done

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our denomination—representing it before those other Churches of Salem; for the societies you have organized, as your “C. U.” and “L. M. S.” Here allow me to notice what two of your pastors have done.

In Scouller’s Manual, after giving a list of Alexander Proudfit’s pamphlets and public addresses, the record proceeds:

“In addition to these he wrote nine or ten tracts, which were printed and circulated by a female tract society in his congregation before The American Tract Society was organized.”

Thus Dr. Proudfit laid some of the foundation stones in the wall of this great institution, which has done so much to enlighten the world in the knowledge of Jesus—The American Tract Society.

But your present pastor is no whit behind him, for he, too, did pioneer work on another, a great and noble institution which is the marvel, not to say miracle of the present decade. I refer to The Society of Christian Endeavor. Years before (you of this Church will recall the time) this Society’s birth was announced, it was in existence here, in your Church, organized by the wisdom of your pastor, inspired by the Spirit, no doubt. It was not called, I believe, The Society of Christian Endeavor, but *it was one*, and has remained that

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during all these years . . . They call Dr. Francis Clark, "Father Clark." Without wishing to detract an iota from his honor, yet in the light of Salem's Society, he is only "Brother Clark," and a younger brother of your pastor, Mr. Mackenzie.

Our greeting would be too long, dear Church and dear pastor, were we to tarry to tell you all we honor you for. In short, we honor you for what you have been and what you are; for what you have done and what you are doing.

We come to you with greeting, dear pastor, because we love you, our fellow-pastor, and we look up to you—you have been in the Presbytery so long—as to our elder brother. We wish you many farther years of usefulness. And knowing that God of late years has sent a thorn in your flesh to try you, we pray that he will remove it, or encist it, that it may not be grievous unto you. And we pray that you may still find His grace sufficient for you.

And we come to you, dear Church, with greeting because we love you. Argyle Presbytery represents a family circle of twelve fair daughters. Of these you are the eldest, though not an "old maid," for Christ is your husband.

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This was Mr. Mackenzie's reply :

Brethren of the Argyle Presbytery, I feel that I cannot, this morning, find fitting words with which to respond to the kindly greetings which you bring to me and my people through your representative. As I look over the Presbytery now and then go back in my thought twenty-five years, my sensations are very similar to what they were last Sabbath morning as I looked over the congregation that was assembled before me. The congregation then assembled, and the one assembled to greet me twenty-five years ago, although the same in name, was not the same as to its make-up. The years had wrought their changes. Some had gone to other places, but far the larger part had passed over the Jordan. And so the Presbytery that comes with kindly greetings on this anniversary day, although the same in name, as to its composition, is yet not the same. Then the roll of the Presbytery read thus: Henning, Shortt, Gordon, Andrews, Fisher, Bigger, Wiley, Clapperton, Gladstone, Ure. I mention only those who were in the active ministry, and who were present to receive me as one of their number and install me as pastor of the Salem congregation. Of that number only two, Brother Gordon and Brother Wiley, are here to-day.

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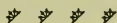
But as the absent ones from time to time went to other fields, others have come to take their places who have been their worthy successors. From the first day until now my associations with the brethren of the Presbytery have been the most pleasant. Although in matters which have come before us for consideration, we have sometimes differed, and each has contended earnestly for what he believed to be the faith, yet the contention has not been in bitterness but in love. We have had respect for each other's convictions and views, and however wide have been our differences, still these have never been permitted to stand in the way of the most kindly feeling and the most brotherly treatment the one of the other. It is a great pleasure for me here and now to say, that I cannot recall a single word spoken in anger during all my association with the Presbytery of Argyle. Most heartily, therefore, do I in my own behalf and in behalf of my congregation thank you for your kindly greetings. The years that have come and gone have been years which have been full of labor. I remember the sermon preached by Brother Shortt on the occasion of my installation, from the text, "Feed the Church of God, over which the Holy Ghost hath made you Overseer." That I have tried to do. I think I can say that my

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preaching has not been with enticing words of man's wisdom. Jesus Christ and Him crucified has been my theme. I have not found it necessary to go outside of the inspired word of God, to get the food convenient for hungry souls. I have not deemed it necessary to depart from the old faith, in order to interest and help the people committed to my charge. I have always remembered one expression in the charge to me by Brother Wiley on the day of my installation. It was this, "Fill up the cask, fill up the cask." I have found that a necessary admonition. My brother, the cask has been filled and emptied a great many times. I could speak long on the importance of this admonition to any minister, and of the absolute necessity of heeding it, if he would be successful. But I am admonished that I must not take the time of others. My brother, in bringing the greetings of Presbytery, you have seen fit to refer to the societies and organizations of the congregation and the work which has been accomplished through them. From the very first, I have taken a deep interest in the young, and have sought to have them trained in active Christian work. In this I think I have to some good degree succeeded. I, twenty-two years and more ago, organized our Young People's Society; a society having all the

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features of the more modern societies, and one which has been a great power for good in the Church. In all these years there has not been the omission of a single weekly meeting for prayer and praise and conference. Had I cared to take out a patent right, it might to-day have been Father Mackenzie instead of Father Clark. But I must not talk longer. My brethren, again I thank you for your kindly greetings. Wherever I may be I shall always cherish feelings the kindest and sentiments of the highest esteem for the Presbytery of Argyle. May the blessing of God rest upon you, and may we all at last be found in the General Assembly of the Church of the first born whose names are written in heaven.



Dr. Gordon was then announced. It requires but a little stretch of imagination to hear in fancy the rich brogue of the Doctor as the torrent of eloquence rolled off his tongue. Let his address speak for itself :

Such an anniversary as this is most worthy of being observed, and must be beneficial in its results. That a pastor, in an age characterized for restlessness

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and for an Athenian curiosity for something new, and relying only on the simple truths of the gospel, should continue for a quarter of a century in one place without any decrease of usefulness or in the confidence of the people, is an event worthy of being held up as a beacon-light to others in the ministry.

The ministry is not a failure. I do not undervalue other instrumentalities; but the Head of the Church has never said of any appliance, what He has said of the ministry, "Lo, I am with you always."

But I am to say a few words on the first five years of the pastorate in this Church. I believe the first five years of a minister's labor in the congregation will either prepare the way for his further usefulness, or make it easier for him to move to another field with little objection on the part of the people. We would mention some of the things that are followed by permanent usefulness.

1st. That he be contented; feeling that it is the place assigned by the Head of the Church, and that his best efforts are to be put forth for the welfare of that place. When a people get the idea that a minister is making them a waiting-place, until he can procure a more desirable field, the pastor's interest in the place will lead to no great effort, and the people's interest in that pastor will not be very strong.

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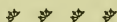
2d. There are two parts to his charge: those entering life and those leaving it. Systematic instruction is absolutely necessary. It is not only a means of diffusing the pastor's influence, but the most delightful part of a pastor's life, to see a generation growing up, imbibing those ideas that elevate the life and prepare for all the possibilities of the journey here below. This seems to be one of the strongholds of the pastor of this Church.

3d. The pastor who expects to be permanently useful must rely on the gospel and on the duties growing out of the office. Artful management may succeed for a while, but it will end in disappointment. Let him act so as to secure confidence. Let him stand by the Bible, and the Bible will stand by him. A pastor who scatters the manna of revealed truth, and a people who gather it and appropriate it by faith, will hold a very endearing relationship to each other. It will outlast every other relationship. The hearer whose soul is being refreshed, from week to week, is never found to be a troubler in Israel.

4th. But what is a minister without the aid of his congregation? He may be zealous and faithful, but there are congregations that are most opposed to the best acts of the pastor. But this people have rejoiced in the message, and naturally prized the messenger. The lesson which this day teaches is, that nothing

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lasts like the gospel. The truths and methods of instruction that have produced the strong men and women, who have occupied and still occupy these pews, should not be given up. The world needs such persons more than anything else. In the present day there is a desire to prune the gospel, recast it to make it more acceptable to the tastes. We hope that there will always be a generation here that will resist such ministrations, and hold up the old banner of light and salvation to a perishing world.



Dr. Gordon having retired, Rev. G. M. Wiley was called on to give the history of the next five years. His remarks, though briefer, were as entirely appropriate to the occasion as were those of the former speaker.

He began by facetiously complaining that all his thunder had been stolen. He had himself intended to speak about that charge he had given, as to "filling up the cask;" he remembered using those very words; not often did he so distinctly recollect things he had said, neither were his remarks ordinarily so well kept in mind. Probably this sentence had impressed itself because it was not original with

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him. Very few things were born at first hand in the brains of the preachers who uttered them ; they could and did borrow and adapt : it was well they might, for such thoughts were better than their own would be.

As to the period which he had been chosen to describe : it is the time when the novelty of the situation has worn off, the freshness has gone, the tinsel vanished—"hard-pan" is reached. This state of affairs shows the man as he is ; it is the man behind the message that hereafter produces the effect.

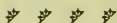
So when a minister continues, as this one has done, preaching with undiminished success, awakening increased interest, with greater results, it proves the worth of the material beneath.

It was the simple story of the cross, which has been told, week after week, year after year, from this pulpit ; no sensational means resorted to, to excite popularity ; no tampering with the truth, no softening of unpalatable doctrines. Christ and Him crucified has ever been the theme ; the pure Word of God the source whence every sermon has been drawn.

So much for the past. Glancing at the future, the hope was expressed that physical strength might be renewed, so that the man might be permitted

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still to give the same message; "but," the speaker added regretfully, "the prospect is not bright."



It might appear strange that so young a man as Rev. W. S. McEachron should be asked to personate the next period—that of from fifteen to ten years ago. The reason why this was a happy selection can be gathered from his own recital:

It is hardly possible, nor do I deem it necessary, to attempt any detailed history of this period. After a man has been in a field for ten years, he finds the demands upon his time and energies growing more varied and numerous, so that each year is marked by more abundant labor. During these years many helpful words were spoken, many kind acts performed, many blessings experienced, which are well worth recalling to-day; but no words of mine are needed to suggest them to your minds. This period is peculiarly attractive to me, because it marks the beginning of my association with Mr. Mackenzie as a brother presbyter. When I was licensed to preach the gospel, he was the one appointed to examine me in regard to my motives in entering the ministry. The manner in which he performed that duty won

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my heart. Shortly after this he invited me to preach in his Church; and the impressions received from him that day have been helpful to me in all the years of my ministry. I have always remembered the tender earnestness with which he prayed for me before the service that morning. I entered the pulpit feeling, as I had never felt before, "Truly, God is in this place!" In the autumn of the same year I was called to my present charge; and from that day I have found in Mr. Mackenzie a wise counselor and a faithful friend. I therefore esteem it a special pleasure to have this opportunity to express my gratitude to Mr. Mackenzie for the personal help and inspiration I have received from fellowship with him, and my high appreciation of the splendid service he has rendered the cause of truth and righteousness in this community. In the first year of my ministry I received two impressions from your pastor, which have since become convictions with me; and I think I may appropriately mention them on this occasion.

Every true minister is sent of God. His credentials bear the golden seal of the Trinity, and are signed by Him who bled upon the cross. Such a man goes not forth alone. The divine call is supplemented by the divine presence. His power is not eloquence merely. Men are moved by eloquence, but they are saved by powers that are invisible.

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The chief power of the preacher is not in the strength of his mind, nor in the eloquence of his speech, but in the fact that God is with him.

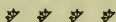
Then the minister comes to his work equipped with a divine weapon, quick and powerful, sharper than any two-edged sword. While the Bible is God's gift to every man, the Christian minister is its chosen custodian. He is to unlock its secrets, declare its promises, and preach it as the very Word of God. Since Christ is the door, he is to open the door and let men see the Saviour. Since Christ is the bread of life, he is to offer Him to this famishing world. This Book will never become obsolete. These are the thoughts of the Almighty. This is the weapon God has chosen to subdue the universe. Although old and tried, it has not lost its edge. The substance of its message is: "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses." This Word of reconciliation is committed unto us. Such is the message our brother has delivered, with all earnestness and unction. He has never been ashamed of it; never tried to hide any of its distinctive features; never allowed any tampering with its claims. He has held on his simple strain, rejoicing that he "had been allowed of God to be put in trust with the gospel;" and he has declared it exactly as he received it. This is

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the test and touchstone of all true gospel preaching in every church and every age.

I congratulate the members of this congregation that you have a pastor who is faithful to God's Word, and who relies upon divine power to give it moving effect; and therefore the foolishness of preaching has become the power of God unto the salvation of many in this place.

I heartily congratulate Mr. Mackenzie on these most successful years of pulpit and pastoral labor; and I join with my brethren in the prayer, that God may give him health to continue the work, so dear to his heart, for many years to come; and that whatever may be in the future, he may finish his course with joy and the ministry he has received of the Lord Jesus Christ.



The next representative speaker was Dr. T. B. Turnbull, who for twelve years has occupied the pulpit of the Argyle Church. Any who were deprived of the pleasure of listening that morning to his strong, melodious voice, will be glad to read what he then said :

It was a happy thought of the Committee of Arrangements for this occasion that the subject be-

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fore us this morning should be presented on "the installment plan," for who would have hoped to have coped with so important a subject alone, or in the compass of a single address? It is a real pleasure to be here, and to share with you the joy of this happy occasion. Geographically it has not been my privilege to be as near to the Salem congregation or its pastor as have some of my co-presbyters. We have been separated by some lofty hills, yet I have esteemed both him and you as near friends.

Among the good brethren in the Argyle Presbytery there have been none whose counsel and fellowship I have more highly esteemed than that of our dear brother Mackenzie.

When I came into the Presbytery, a stranger, he took me in and was the first, if I mistake not, to invite me to assist at a communion season. It was then I began to know the man who has for the past twelve years continued to impress himself upon me as a spiritually-minded Christian brother in whom the heart could trust. There were others with whom you would become acquainted more readily, but perhaps none whose acquaintance would wear better. When he dropped into the Argyle manse with his boys and dog and gun, as he was wont to do on his summer trip to the Adirondacks, his visits were always greatly

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enjoyed socially; but it was his coming on communion occasions to preach the word, that he appeared at his best.

Then his spiritual power was manifest and he was to us the harbinger of blessing.

The deep spiritual awakening, and large accessions to the membership of some of our congregations in connection with the labors of our synodical evangelist is still fresh in our minds.

No one of our members had so much to do with the preparing of the way for these great results as did the Salem pastor. He not only arranged as the Synod's Committee for the meetings, but threw his whole soul into the work in his own and neighboring Churches. We are glad to be able to acknowledge, even at this late hour, the service which he rendered to the cause of the Master, in the Argyle congregation, in connection with the great revival of the winter of 1894-95.

Allow me to add my congratulations to those which have already been presented. I congratulate you as pastor and people on this long, happy, and fruitful pastorate.

The *divorce* craze, which has been rampant among the churches in many places, has not disturbed you. "What God joined together" has not been put asunder. There has been here neither

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"incompatibility" nor "lack of support." Our brother has not complained, as I once heard one who was leaving his pastoral charge, and who had a reputation for flitting from church to church, say "that he had not room to spread himself." No complaint of this kind has ever to my knowledge escaped your pastor's lips. In this village and community he has found ample *room* to work, and here his labor of love has been reciprocated by a people worthy of the man.

Reference has been made by a former speaker to the fact that the out look for a long continuance of this happy pastorate is somewhat clouded to-day by the precarious condition of your pastor's health. May Providence kindly dispel that cloud and give to our brother many years more of successful labor in this field if it be His will.

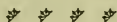
You will pardon me in throwing out the hint, that possibly you could arrange to relieve the pastor of the second service on the Sabbath—the one which draws so much the most heavily upon his nervous powers—and give the evening meeting into the hands of your well-equipped Young People's Society.

In many places the Young People's meeting has proven a most satisfactory substitute for the second sermon. Should the adoption of this suggestion,

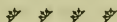
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or some other plan, aid in prolonging this present happy pastorate by helping to lift some of the burdens from shoulders which are not so strong as they once were to bear them, we will all have occasion to rejoice together.

May our kind Heavenly Father, if it be His will, grant you many returns of this happy anniversary.



Rev. D. G. McKay was then requested to step forward. It was an interesting moment when the final half decade of the quarter century was to be passed in review by one whose work in the vicinity was on the verge of being finished. To congratulate Mr. Mackenzie on his long stay with his people, while saying farewell to us as his neighbors, might seem a delicate and difficult task. But it was well performed. The reverend Doctor referred particularly to the work in which the Shushan and Salem pastors had been coadjutors in promoting the cause of temperance and good citizenship.



After prayer and singing, which closed the morning hours, the chairman had an important announcement to make concerning the mid-day repast. The

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"feast of reason" may satisfy mind and soul, but the exhausted body needs refection. So the audience was invited to Proudfit Hall. No fitter place could have been named for White Church people. When the guests arrived thither, they found tables commodiously arranged, neatly set, loaded with bountiful provision: with which, thanks to numerous skillful waiters, every one of the three hundred and fifty were quickly supplied. In the center of the room the eyes of all were attracted by the sight of four roast pigs, with curly tails and a corn-cob in each mouth; white-aproned carvers deftly put these in shape for eating.

From the gallery of the Hall, Rev. Thomas Mackenzie's two little sons looked down to see "Grandfather" sitting at the head of the board. Years afterwards, we wonder, will some dim remembrance of that festal day still linger in their minds? Their memory of Salem, alas! will be only of the long ago and the far away.

Promptness always characterizes any proceeding in our Church. The sexton was ringing the bell at the appointed hour of the afternoon. As the time had been differently named in the various printed notices, of course there was a slight confusion in people's minds as to when they ought to be there; a few were late. Not so the singers: all were in their

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seats, the organist ready to strike the note. The chairman, too, had his place. Mention of each detail must be omitted, that due attention may be given to the letters received. Mr. John King had them systematically put together in their order, so that, smoothly and without hesitation, he might give their contents.

First came the salutation of the "Brick Church," as the First Presbyterian is familiarly termed:

Salem, N. Y., October 18, 1896.

TO THE SESSION AND CONGREGATION OF THE
UNITED PRESBYTERIAN CHURCH, SALEM, N. Y.

Dear Brethren—Grace, mercy, and peace be unto you from God our Father, and from the Lord Jesus Christ, and from the Holy Spirit.

We extend to you our sincere Christian greetings in view of the approaching twenty-fifth anniversary of the installation of your pastor, the Rev. William A. Mackenzie.

We rejoice with you that the Heavenly Father has continued to you for so many years the privilege of your pastor's faithful services in the gospel.

We rejoice with him that the Master has permitted him to minister so long to the same loyal, devoted congregation.

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We thank God for the rich results of these twenty-five years of labor together, the full fruitage of which only eternity can reveal.

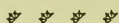
We invoke upon you, both pastor and people, the blessing of Almighty God ; and, one with you in the faith and love of God, and in the hope of the blessed immortality through our Lord Jesus Christ, we pray that the Divine favor, which has been granted to you in these twenty-five years past, may be continued still more abundantly for many years yet to come.

Fraternally yours in the fellowship of the gospel,

The Session of the First Presbyterian Church,

EDWARD P. SPRAGUE, Pastor.

ARTHUR WAYMAN, Clerk.



This was succeeded by the note of congratulation from the priest of the Roman Catholic Church.

Salem, N. Y., October 26, 1896.

MR. JOHN KING, of the Invitation Committee.

My Dear Sir—I am in receipt of your cordial invitation to attend the anniversary exercises on Tuesday, and as I cannot be present I beg you to tender my kindest greetings to the Rev. Mr. Mackenzie and his congregation, on that occasion.

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The reverend pastor is to be congratulated on having so devoted a congregation, while the congregation is equally to be congratulated on having so zealous a pastor.

The good he has accomplished during the past quarter of a century is by no means confined to the limits of his own congregation, but extends far and wide outside. Of this no better proof can be had than the high esteem in which the reverend gentleman is held, by every member of our community, regardless of creed. I sincerely hope the genial, broad-minded, courteous gentleman may be spared many years to continue his good work in our midst, and that when the end of his labors does come, his reward may be that of all those who do the Master's work well.

Very truly yours,

J. F. DONAHOE.



That which comes after was from a daughter of Rev. Thomas Farrington, deceased, mentioned in the address of Dr. Reynolds. She wrote thus for her mother and sisters :

Please extend to your committee our very appreciative thanks, for their kind invitation to attend the anniversary next Tuesday, October 27th.

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We are warmly interested in the life of the "old White Church in Salem," wishing peace within her walls and every good and perfect gift to her membership.

With sincere regret, that we are unable to be present, we send our heartfelt congratulations to pastor and people.



Rev. Richard H. Steele explains himself; we will only add that, last summer, Dr. Steele revisited the home of his youth, and delighted us with the proofs of his affectionate memories; one manifestation of it was found in a recent number of the "United Presbyterian."

Detroit, Mich., October 21, 1896.
113 Charlotte Avenue.

MR. DAVID H. SAFFORD.

I have received by this morning's mail the invitation to attend the exercises commemorative of the twenty-fifth anniversary of the settlement of Rev. W. A. Mackenzie as pastor of the United Presbyterian Church of Salem.

The event is worthy of the recognition you are contemplating. Twenty-five years in one pastorate is

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an honorable record, and both the minister and his people are deserving of most hearty congratulation. Anything of this nature that occurs in the village and town of Salem is of deep interest to me.

This is the church in which my father was trained under the ministry of the distinguished Rev. Dr. Alexander Proudfit, a man full of zeal and good works. Many of my relatives have often worshiped in its assemblies, and their names are enrolled among its membership. I have often occupied your pulpit on my frequent visits to Salem.

In the list of your ministers no one has been more successful and honored than your present pastor. Very few can understand the labor he has performed and the diligence he has exhibited during this twenty-five years' ministry. In every respect he has discharged the work the Master has placed in his hands in a most honorable and successful way, and he has his reward in the prosperity of the Salem Church.

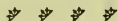
You have done well in arranging for this commemorative observance. I should be pleased to be with you on this interesting occasion ; but as this will be impossible, I take this method of extending to Brother Mackenzie and the Salem Church, of which he has been the honored pastor for this long period, my most cordial congratulations.

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I hope to see the full account of the exercises of this anniversary in the report of the proceedings.

Very truly yours,

RICHARD H. STEELE.



Rev. John R. Fisher was at one time pastor over the Hebron congregation, where Mr. McEachron is now. His letter shows he has not forgotten former times, any more than we have ceased to remember how pleased we Salem people were whenever "Mr. Fisher was to preach:"

31 Bible House, New York.

October 24, 1896.

MR. DAVID H. SAFFORD,
MISS JENNIE MCFARLAND,
MISS F. H. WILLIAMS,
MR. JOHN KING,

Committee on Invitations.

Dear Friends—I thank you for the kind invitation to be present at the celebration of the twenty-fifth anniversary of the settlement of the Rev. William A. Mackenzie as pastor of the "Old White Church." I am extremely sorry that the pressure of previous engagements will prevent my being with you.

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It would be an occasion of rare interest to me, associated as I was, in such close and personal ways with both pastor and people. The reminiscent mood in which this correspondence finds me awakens emotions of mingled joy and sadness. How well I recall the charming home of the young minister, and the bright outlook that inspired his consecrated, enthusiastic early efforts; and the dignified and noble men and women who welcomed and encouraged him.

And well do I remember the dark days that came to that home, with the discipline of great sorrow, and the setting of the minister's heart and life in holier relations to that important part of his work which leads hard by "the valley of the shadow of Death."

And as I call, mentally, the roll of those grand men and women who shaped the fortunes of the "Old Church," there is an ominous silence, which assures me that, with the most of them, the toil is over, and the crown won.

While, therefore, the earthly side of my heart might seem to throw a tinge of sadness into these congratulations, remembering the delightful fact that the Church of God is *one*, whether on earth or in heaven, I join most heartily in the Doxology you are singing, for what has been accomplished, during a quarter of a century, in the development and coronation of Christian character.

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Solomon said truly, "One generation passeth away and another generation cometh;" but he grew pessimistic when he added a little after, "There is no new thing under the sun," for a wiser than he declared, "Behold I make *all* things NEW." Yours has been to share in this magnificent work, some of which, being finished, has been accepted by the Master with the heavenly commendation "well done."

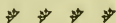
I rejoice in the intelligence that the condition of the pastor's health is greatly improved. May his be the blessed privilege of preaching the gospel of the grace of God yet many, many years.

As the ripened fruit is better than the blossom, so may the last days of the "Old White Church" be its best days.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Fraternally and cordially yours,

J. R. FISHER.



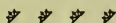
Following it are a few written words from Rev. Thos. W. Anderson, D.D., peculiarly gratifying to us Salemites, because, although settled in the Presbytery

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of New York, he is so well known and liked in the Presbytery of Argyle. Hebron claims kinship with him too, from early relationships. One of our elders was accused of dancing for joy when he heard that "Tommy was coming." This hope was disappointed. But since he could not come, he sent this message:

Many thanks for the kind invitation to be present at the celebration of the twenty-fifth anniversary of Brother Mackenzie's pastorate. I regret that it will be impossible for me to be present.

Please extend my hearty congratulations to Brother Mackenzie and his noble people. May the remembrance of God's goodness and faithfulness be an inspiration to you all, and a pledge of future prosperity. May the place be transformed into a mount, and His people witness the glory of Jesus Christ.



The writer whose signature is appended below was settled in Cambridge, N. Y., till recently, when the call of God came to him from Johnstown, Pa. That church, which so narrowly escaped being swept away by flood, is being "brought out into a wealthy place." Mr. Kyle's name is a synonym for energy and indefatigable zeal:

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MR. DAVID H. SAFFORD, Chairman of Committee.

Dear Brother—The invitation from your committee to attend the twenty-fifth anniversary of the settlement of your pastor, Rev. W. A. Mackenzie, is before me. I appreciate the courtesy thus extended to me, and do assure you that if it were possible I should be present this day and participate in the exercises relative to the occasion. Nothing would please me better. I have a high regard for the people of the Salem congregation; and while in your bounds it was always a pleasure to fellowship with you, and not only so, but I have had comfort and pleasure in preaching to you the gospel of Christ. There was that response on your part which always inspires and encourages a messenger of the Truth.

During my labors at Cambridge I was a frequent visitor to Salem, and I always had a welcome at the parsonage. Many happy hours have I spent in company with your pastor and his family. It was exceedingly helpful to me to converse on the work of the Church with a man of God—one in whom you can place the utmost confidence, and on whose judgment you can rely.

For twenty-five years you have had one under-shepherd, one spiritual adviser; and for twenty-five years one servant of God has ministered to

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the same congregation. Such terms of co-operation in the Master's vineyard are comparatively few. It is fitting therefore that you should pause here and celebrate.

A more successful pastorate is not known in the bounds of our Church than the one which you this day review. My prayer is that Brother Mackenzie may be fully recovered to health and permitted to preach the gospel in your midst for many years to come, and may the Spirit of God abide with you in wondrous power.

May temporal prosperity come to you in such abundance, that you can arise and build a new House for the Lord during Brother Mackenzie's sojourn among you. May this day bring a season of refreshing to pastor and congregation, and to all who are this day assembled within these walls, is the desire of your humble servant,

S. J. KYLE.

Johnstown, Pa., October 24, 1896.



The communication next read, being from one of the seven (or eight) young men who, during the quarter century, have received an impulse towards the gospel ministry and have been helped

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to carry it out, was hearkened to with especial interest. It was written by Rev. G. Hale Getty, New Wilmington, Pa. Although not in active service at present, owing to broken health, he still holds to the hope that the time may come when he may engage again in the sacred calling:

I desire to acknowledge your kind invitation to attend the exercises in connection with Mr. Mackenzie's quarter-centennial pastorate and to thank you for the same. It would give me great pleasure to attend these services, but circumstances make it impossible.

I desire, however, to extend my congratulations to both pastor and people upon this happy occasion. I congratulate the congregation in that they have had a teacher, who has taught them the great lessons of life, as he has received them from the Master himself, and who has relied upon the plain and simple word for success, unembellished by modern sensationalism, and who has enforced his teachings by a pastoral work which has been kind and sympathizing in its nature, and which has revealed a man with a generous heart and a most approachable disposition. I congratulate the pastor that he has had a kind and faithful people, ever ready to second his efforts in all

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good works, and to uphold him in the trying and arduous duties of a modern pastorate.

It seems to me that when these elements are blended, that it means a successful and happy pastorate, be it few or many years. In your experience, as a pastor and people, there seems to be a happy blending of these principles. My hope and prayer is that this pastorate may continue, and if it is the Father's will, that the quarter-centennial may glide into the semi-centennial, and that much good may result in the future, as in the past, to the glory of our common Father and His dear Son, our blessed Lord and Saviour.

(Signed) G. H. GETTY.



The career of Albert Todd was more fortunate. His long residence in Salem, his connection with our congregation, Sabbath School and Young People's meeting, almost caused us to forget that his birth-place was North Argyle. Now, pastor of the Bethany Congregational Church, he sent the letter printed here :

Worcester, Mass., October 22, 1896.

DEAR MR. KING.

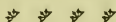
Your communication of the 17th instant is re-

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ceived. I thank you for the kind remembrance, and regret very much that it will be impossible for me to attend the anniversary exercises. Allow me to add that I consider myself fortunate indeed in having been privileged to sit under the faithful preaching of Mr. Mackenzie for nearly six years, and that at the most impressionable period of my life. I remember also, with deep gratitude, the keen interest which he manifested in the temporal and spiritual welfare of the young people of his Church and congregation, and how he freely gave of his time and strength in order that we might be helped to a higher plane of thinking and living. Personally, I owe Mr. Mackenzie a debt of gratitude which I can never repay; for what I am, and whatever I have done for others, is due, by the grace of God, in no small degree, to his wise counsel, brotherly interest, and earnest prayers.

Wishing for all concerned, a most enjoyable occasion, I remain very sincerely yours,

ALBERT G. TODD.



The last epistle read that day was from Rev. Herbert C. Hinds, who, though not strictly a native of Salem, was a child of the Church here by

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confession and baptism. In Troy he ministers now to a flourishing congregation. He tells his own story best ; we commend it to your perusal :

Troy, N. Y., October 27, 1896.

TO THE PASTOR, SESSION AND CONGREGATION OF
THE UNITED PRESBYTERIAN CHURCH, SALEM,
NEW YORK.

My Dear Brethren—I regret that an important meeting at the Ninth Presbyterian Church, Troy, prevents me from participating in the speech-making and speech-hearing in honor of the completion of your twenty-five years of earnest and loyal service as pastor and people. Though absent in body, I am pleased, through the kindness of your committee, to avail myself of the use of a living voice with which to convey my sincere greetings, hearty endorsement, and best wishes. And I wish that it was possible for me to express, in fitting words, all that is in my heart to say to you on this important occasion. But “speech is silver and silence is golden.” I know that others, who are better qualified to speak than am I, will give expression in the most earnest manner to the confidence and affection in which you are held in the “village of peace,” and the high value which has always been placed upon your work as the servants of our common Lord and Master. In these days of

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shifting pastorates, it is refreshing to find one so enduring, and, in its steadfastness, so blessed as yours has been. The "Old White Church" is not accustomed to changing its ministers. Its people are not afflicted with itching ears, or discredited by fickle hearts. The pastor has been efficient in service and worthy of confidence, which has been given without reserve, and your support of him has been unwaveringly loyal, and the only change noticed in your affection is that it has been "from strength to strength." The people of the White Church know good sound timber when they see it, and they were not long in discovering that their pastor was one "of the proper material," and his successful ministry of twenty-five years has proved the wisdom of your choice. You have grappled him to your souls with more than "hooks of steel." It is to be noticed that there has been growth in your devotion, and it is commendable that you have advanced him, "who is among you as one that serveth," from the suburbs of your affection, where you met him as a stranger, to the innermost recesses of your appreciation, love, and trust.

"Blest be the tie that binds
Your hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

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It was in 1871 that Mr. Mackenzie became your pastor ; and it was in March, 1874, that he became my under-shepherd, and, for several years, he led me, as well as you, "in the green pastures and beside the still waters," and to-day we look back with pleasure and profit upon the hours we spent in the courts of the Lord's house ; though now, "sundered far, by faith we meet around one common mercy-seat." I am glad to testify to the helpful discourses it was my privilege to hear on the Sabbath, and I can now see the strong frame of the preacher tremble under the strain of his earnest delivery. He spoke with animation, as though he was an earnest believer in the truth he presented ; and he made me say very frequently, "I must be about my Father's business." In the hands of Mr. Mackenzie, our beloved pastor (for I never knew any other), God's Word was as a sower going forth to sow ; and now, in the eventide of his labors, I know he will bring back the sheaves of joy. The discourses always palpitated with deity and the glory of the Son of God, and were delivered with unction. To him Christianity was not a picture to be gazed upon, but it was the fire of the Lord, the sword of the Spirit, and a cry that awakened another cry. And I am thankful that it was my privilege to sit under the solemn calls to duty and stern admonitions to seek the best things.

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And now we have reached that period of the year when the work of the sower has wrought its glorious purpose and the labor of the reaper has been exacted. The first green promise of the spring has changed to the glory of the harvest-time, and the song of the reaper will be heard in our midst till the granaries shall be filled with the golden treasures of earth's harvest fields. There is no law in the natural world that does not find its correspondence in the spiritual. We are the reapers in the fields of time. "One soweth and another reapeth;" and much that you have sown during the past twenty-five years will not be sufficiently mature for your reaping, but other hands will gather in the sheaves of joy. Your sowing will make the harvest fields of the future glorious indeed. The gathering of the grain for the Lord's treasure-house has always been abundant, but the future harvests which you shall be permitted to gather we trust will be as bountiful as the thought of God and sufficiently rich to meet your every need. We are in a grand procession of those who have reaped where others have sowed, in pain and sorrow, in prayer and tears, and, though the autumn of life is approaching, let us continue to be sowers till "break of day." The future harvests of the world wait on our sowing. Here in our midst are the children and the children's children; and shall we not see to it

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that the fields they tread shall be richer in blessing than even those have been through which we have wandered? How careful we should continue to be in scattering broadcast the best seed, and do it with a liberal hand and prayerful heart, remembering that he that goeth forth weeping, sowing precious seed, shall be sure of a glorious harvest.

Commending you to the guidance of Him who never errs, and praying that it may be His will that you may long remain a united people, zealous of good works, I remain,

Faithfully and cordially, your friend,

HERBERT C. HINDS.



Although the two which remain were not received until after Tuesday, they are inserted because the first is from Rev. Dr. Forsythe, who was pastor of the White Church for twelve years, from 1858, almost immediately preceding Mr. Mackenzie. He wrote:

Montgomery, N. Y., October 25, 1896.

DEACON DAVID SAFFORD.

Dear Friend—I regret deeply that slow convalescence from a protracted illness will prevent

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me from being present on the important and memorable occasion. It is but seldom in a lifetime that one is permitted to attend the anniversary of a pastor's settlement which has continued in peace and prosperity for twenty-five years. Such a record speaks volumes in praise both of pastor and people, which they may well celebrate, and of which you may both justly be proud. A hundred years may pass before it will be repeated.

There are many special reasons why I would be glad to be with you at this anniversary, destined to become historic.

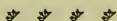
The Old White Church was my second and longest pastorate, except my present charge. The service which I rendered there for twelve years, the Master has been pleased to accept and bless to some extent in the up-building of His Kingdom. In the parsonage of your Church all my children were born, and in your beautiful Evergreen Cemetery, with sad hearts we laid them away, where these many years they have peacefully slept, awaiting life's brighter coming day. And when life's day's work is ended, my wife and I expected to be laid by their side to sleep time's dreamless sleep.

Please convey to your pastor my hearty congratulations on his being permitted to reach and

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and enjoy this auspicious day; impart my kindest greeting to all the members of the Old White Church, and accept, for yourself and the members of your family, the love of your former pastor and ever friend. Sincerely,

JAMES C. FORSYTHE.



The other is from "Charlie White," whom we old people of the congregation recall as a child when our pastor was installed. We remember him, a little boy of five or thereabouts, as he used to stand on the pew, holding on to his father, while the congregation were passing out. The family physician frequently related that, after Charlie went home, he was accustomed to "play church," and repeat the sermon to his grandmother; so, when he grew up, he became a preacher in earnest:

Hebron, N. Y., October 27, 1896.

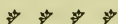
MR. JOHN KING.

Dear Sir—It is with sincere regret that I am forced to inform you that I cannot be present at Mr. Mackenzie's anniversary to-day. I am suddenly called away in another direction, and in all probability cannot reach Salem in time to attend the afternoon service.

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Permit me to extend to Mr. Mackenzie the greetings and congratulations of one of the grown-up children of his congregation, who cheerfully acknowledges his indebtedness to him, as to a faithful under-shepherd, who ever cared tenderly for the lambs of the fold. Let me congratulate the congregation also on the high privileges which they have enjoyed for a quarter of a century, in retaining the services of one so gifted as a minister of Christ. That this relation between pastor and people may long continue, is my earnest and heartfelt desire. Expressing once again my regret in being compelled to decline your cordial invitation, and thanking you for the same, I am fraternally yours,

CHAS. T. WHITE.



The ministers, old and young, having had their say, it was time for the laymen to come into notice ; beginning with the officers of the Church. Elder Robert Stewart, Clerk of the Session, read this laboriously prepared statement :

At the beginning of this pastorate there was a membership of two hundred and five (205), to which there has been added four hundred and forty-two (442), making a total enrollment of six

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hundred and forty-seven (647). Of this number there has been certified one hundred and thirteen (113), who have connected with other churches, in various parts of the country, thus transferring the seed to other soil, where it is no doubt bearing fruit to the glory of God. One hundred and forty-five (145) have died; sixteen (16) have been dropped from the roll by action of Session, and sixty-seven (67) have gone from our bounds without taking certificates, leaving us, at present, an enrollment of three hundred and six (306), of whom there are with us, in active membership, two hundred and eighty-seven (287); the remaining number, though not with us permanently, are here occasionally.

Of those who have been associated with us, seven (7) are in the ministry. Of those received into the membership of the Church, three hundred and forty-two (342) have been received by examination and profession of their faith in Christ, ninety-nine (99) by certificate, and one (1) by being reinstated.

Of those who composed the Session, at the beginning of this pastorate, none remain, teaching us emphatically that we shall all pass away, and that the places which know us now will soon know us no more again forever. How important that we should be up and doing while the day lasts and before the night come. On March 4, 1876, William Chamberlin

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and Robert Stewart were ordained and installed elders, the former of whom died January 23, 1890. On June 6, 1885, James G. Gillis, David H. Safford, and Peter H. Cruikshank were ordained and installed elders, who, with the speaker, compose the membership of the Session at the present time. I cannot refrain from saying, of those of whom the Session is now composed, that, though we sometimes differ in opinion, yet there is a good, fraternal feeling and spirit of harmony prevailing among us, both the pastor and the elders, and a common desire to promote the best interests of this Church and congregation.

There is a Woman's Missionary Society in connection with our congregation, also a Junior Missionary Society, each doing efficient work in their respective spheres. There is a Sabbath School, composed of two hundred and thirty (230) scholars, with seven (7) officers and nineteen (19) teachers, which has been an avenue to the membership of the Church. The society, known as our "Young People's Christian Union"—which, it is claimed, was the first of its kind organized and in operation in the United Presbyterian Church—has been conducted and carried on successfully, since its formation, in March, 1874, until the present time, and has never once failed to have a weekly meeting in all the time it has existed. This

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organization has proved a training school for efficiency and activity in Church work.

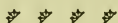
While we have had yearly accessions to the Church, there have been seasons of special refreshing and outpouring of the Holy Spirit, when greater numbers have been added. For instance: in the winter and spring of 1874, there was an addition of forty (40); in the winter and spring of 1877, twenty-eight (28); in June, 1881, sixteen (16); during the year 1886, thirty-four (34); during the year 1887, twenty-two (22); in the winter and spring of 1889, twenty-nine (29); during the year 1895, forty-three (43). There has been a total of adult baptisms of one hundred and nineteen (119). Many of those received into the Church have been persons in middle life; and there have also been many in the morning of life, some of whom were quite young: and such have generally proved faithful, and have grown up active members of the Church. There have been one hundred and twenty-nine (129) infant baptisms.

During these years there has been a weekly prayer-meeting conducted. Almost without exception, church service has been held on the Sabbath; communion has been dispensed quarterly; spiritual life has been quickened; the cause of temperance has been advanced; Christian beneficence has been increased, and made more systematic; peace and

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harmony have prevailed throughout the congregation.

And now, brethren of the Session and congregation, let us unite in saying, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."



The Trustees, who have the business affairs in trust, were pleased to have the Treasurer report for them. Succinct and to the point, his statement might be termed "Multum in Parvo." How came it that there was so much money raised, do you ask? Wait till later in the afternoon, when you have heard what Chas. H. Wilson has to say on that point. Meanwhile let us read these figures:

As Treasurer of the Board of Trustees of this congregation, I wish to present the following statement. This Church has contributed during the pastorate of Rev. William A. Mackenzie the following amounts:

Benevolent Purposes,	\$23,616.00
Minister's Salary,	37,500.00
Church Expenses,	23,291.00
Sabbath School,	6,936.00

Total, \$91,343.00

Respectfully,

WM. MCFARLAND,
Treasurer.

Salem, N. Y., Oct. 27, 1896.

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In addition to the first named amount given to benevolent purposes, there should be counted in \$4,000 of that which was contributed by the Sabbath School, making the sum of \$27,616.00.



The exercises now took another turn. Dr. Edward P. Sprague, pastor of the First Presbyterians, bore the greeting from the sister churches of the village. Unlike the ancient "Salem," which had but the one Temple on Mt. Zion, there are five sanctuaries within our gates. Heartily was the four-fold welcome given through the aforesaid channel:

I count myself happy, friends, members of this venerable Church, and you, my dear brother in the pastorate, that I am permitted to express to you the sincere Christian greetings and congratulations of the sister churches in this our fair village. We bear, each of us, separate and distinctive titles, as men name us; yet we are not so many different churches here, but parts only of that one great Church, which includes all those throughout all the world who confess and serve our one head, the blessed Lord Jesus Christ. We count you one with us, as you also count us one with yourselves, all of

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us members in that one family named in His name, on earth and in heaven, fellow-soldiers and servants in that great army and that innumerable multitude, "part of whom have crossed the flood, and part are crossing now." As such we extend to you all our cordial, loving greetings on this happy anniversary day.

But first of all I must be permitted, my dear brother, a personal word to yourself, one springing from our own prolonged personal relations. I go back in thought of yourself, my brother, farther even than any of those who have already spoken. My first meeting you was on that summer Sunday when you first spoke from this pulpit. On that Sunday afternoon, for the second service in this Church was then held in the afternoon, I was permitted to be one of those who heard you preach; and I still remember the words I spoke to you in yonder vestibule after the service: "I have of course nothing to say in the matter, and may not even seem to intrude; but, for myself, I hope this Church will give you a call, and if they do I shall welcome you here most cordially."

The Church did call you, my brother, and you decided to come. Then followed those delightful ten years of fraternal fellowship and co-operation, years which I never forgot during my pastorates

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elsewhere, and years, too, in which there was never a difference, a disagreement, or a jealousy between us. Memories of those years come trooping back to me as I speak, and I might dwell on them long, on the conferences together, the Sunday evenings of the "union services," and still more the other evenings of mid-week services when, in that season of blessed refreshment and revival, you sat with me before my pulpit, or I in turn sat with you before this pulpit here, and we were rejoiced in together striving to lead souls to faith and peace in the Divine Saviour, your Master and mine. Well also do I recall your parting words to me, when I left for another field of labor, and in bidding me good-bye, a veritable God be with you, you added also your cordial, "Come back again, Sprague."

And then when a year and a half ago this my old Church here asked me, and I decided to return to them again, one of the pleasantest thoughts, and one that helped me to my decision, was that whatever changes might have occurred in the dozen years, and they were many, and whatever faces of old friends and true I should miss, and I do miss many, I should yet find you, my friend and brother, here still in this same pastorate, and that we would resume the delight-

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ful fellow labor and union services as of yore. Nor in this have I at all been disappointed.

It is however to you, who constitute this Church and congregation, and from your sister churches I am especially to bring the greetings this afternoon. Such greetings I do voice most heartily and warmly myself, and yet no whit more heartily and warmly than they are felt by all those for whom I speak.

I bring you greetings therefore, first of all, beloved, because this pulpit of your Church has ever stood in the person of your pastor for the simple, pure, all powerful, ever blessed gospel of our Lord Jesus Christ. Never has your pastor been tempted to substitute anything else for this gospel, which is the power of God unto salvation. Never has he suffered anything else to turn him aside from this, or to take the place of this in his Sunday ministrations from this pulpit. Never has he consented to try to please itching ears, which craved something novel and strange, but ever has he sought in all fidelity and Godly sincerity to win wayward, sinful souls to humble, penitent faith in the one and only Saviour of us all. And so your sister churches have rejoiced for you, and with you, during all these years in the earnest faithful preaching to which you have been permitted to listen.

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I bring you greetings also, brethren, because this Church in the person of its pastor has always stood for the broadest Christian recognition and fellowship. He has never felt, nor have you, that you were in any preëminent sense the true Church of Christ on the earth. He has honored and loved all these our other churches here. They have been dear to his heart, second only to yourselves ; and he has rejoiced in their prosperity and in every success to which any of them might attain. There have been no rivalries between us, save that noble Christian rivalry which might most serve the common Lord, and most help needy, sinful men. You have not been jealous of us, nor we envious of you, for we knew full well that he sought to build up this Church, never by drawing from other congregations, but ever by seeking to win souls from the world to Christ.

I bring you greetings again, beloved, because the pulpit of this your Church has ever stood, in the person of your pastor, for all good and right things in the community and among men, for truth and honesty, for righteousness and justice and temperance, for good order, good citizenship and good government in the community and the land. He has felt that however much the gospel was intended to prepare men's souls for heaven, it has

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much to do also with men's lives here on the earth. The kingdom of God means the rule of God Himself in all the world, in home life, in society, in business, in politics as well as in the Church. That kingdom does not come in its fullness and power in any community except as men's bodies are made healthier, their homes happier, their communities more safe and quiet and orderly, thanks to the presence and power of the Church. And we have rejoiced in all the noble efforts of your pastor to aid in securing this divinely appointed end, as we have seen that he did believe that Godliness hath the promise of the life that now is, as well as of that which is to come.

Have we not therefore, looking back over all these years, good and ample reason to extend to you our warmest greetings, as sister churches to this owned and honored sister among us all?

As I stand here in this pulpit to-day, where I have so often stood with you, my brother, in these years passed, it seems to me almost as if I could still see many of the faces I used to look into, as well as many I used to meet on the streets of our village, during those days now beyond recall. I speak to you for those still among us, and who make up these churches to-day, and yet I cannot forget all these others, one with us in faith and

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love, if no longer in bodily presence. Some of them have removed from ours to other churches in other places, where they still trust in and serve the same Lord with ourselves ; but many more by far have passed from earth, passed we believe to that blessed home and heaven above, where they behold His face, and transformed into His likeness serve Him better day and night in His temple. Who knows but, if our eyes were opened unto spiritual sight, we might now, looking up overhead, see their faces also looking down upon us, rejoicing in this our joy to-day ? Long is the list of such absent, or departed ones, of whom I might make fitting mention, office bearers or members of this your Church or of mine, or fellow laborers with us here in the toils, solitudes and happinesses of the pastorate. You, my brother, will have them also in mind, such as dear, beloved, honored Rev. Father H. M. Davis (as we used to call him), of St. Paul's, who here finished his course with praise, and hath entered, we know, into the rest of the blessed immortality with Christ ; genial, cordial, happy Brother J. W. Thompson, of the M. E. Church, whose voice is still heard as strong as ever in the pulpits of a neighboring city, and the revered Dr. A. B. Lambert, my predecessor in the pastorate of my church, who, although not in ac-

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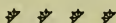
tive duties here within your time, so loved this peaceful valley, that he gladly returned here to spend his last remaining earthly years, and was as gladly received by all, so that it became your privilege to minister to him then; all these, and many others, you and I have in mind to-day. We do not forget them, as we trust they do not forget us, whether far away on earth, or farther, no, nearer by, on the heights of glory. And God grant that we may so finish our days in fellowship with them, and with all the saints, and so far following in their footsteps as they followed Christ, that we in turn may be added with them to the innumerable number of that great multitude who have confessed the Lord on the earth, and shall enter with Him into His kingdom.

And now, dear friends, neighbors, and fellow Christians in this our sister Church, there is only one word more I wish to add to-day.

I know not, as you know not, what His will may be; and His will is always the wisest and best, and His will, and that alone, be done—His will who so truly does watch over His Churches, and over His ministering servants, and rule and order in their lives. I know not what His will may be, but I do pray and that earnestly, that if it can be His holy will, this pastorate, which has

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been continued so long, may be continued for many years yet to come, and that you, my brother pastor and people, may go in and out together, and come here together to worship God in future days as for so long in the past. If it can be His will may God grant this to you and to your prayers. But yet more, whether this may be, or not, God grant, that which may be, that you, and he, and I, and mine, not one of us, or of ours left out, may at last meet and stand together in the presence of the crucified and ascended Christ, in whom we have believed, and before His face who is God over all, blessed forever; and then when from the blessed heights of the paradise of God we look back upon all the way He has led us, all He has sent us to do or to bear, and all He has enabled us to accomplish, will we say again, what we have said so often to-day, only better then and with profounder meaning, "Not unto us, O Lord, not unto us, but to Thy great name be all the glory, for Thy mercy, and for Thy truth's sake, henceforth, and forever more."



This elicited a response from Mr. Mackenzie, which is here reproduced from memory, as nearly as possible.

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You will please allow me a word, Mr. Chairman, in response to the kind words which have just been spoken by the representative of the pastors of the village. I wish in this public way to express my appreciation of the words just spoken, and the sentiments of esteem and confidence which they convey. I found you here, my brother, when I came to take charge of this Church, and although absent for a time, I am glad to find you here to-day in your old position. The relations between the churches of this village through all these years have been the most pleasant. As brethren, we have sought to dwell together in unity, and I think that we have succeeded in no small degree. We have worked together for the best interests of the community in which our lot has been cast. Perhaps one reason why I have recollected so well the admonition of Brother Wiley, is the fact that we have in this village had so many conflicts with the *cask*. Once it was literally emptied, but in some way it has been filled again to our sorrow and to the great disadvantage of our beautiful village. I hope that by our united effort, backed by the effort of those whom we represent, the cask may soon again be emptied, never again to be filled in our midst. I shall ever have the most agreeable recollections of the pleasure and helpfulness of my

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association with the pastors of the village, as also with their congregations. In most of them I have been in times of sickness and death, seeking as I was able to administer the consolation of the gospel. At times it seemed almost as though I was pastor of all these churches. I do not know that there is one of your homes into which I could not go and be welcome. All this is a pleasant reflection to-day, and my heart's desire and prayer is that heaven's benediction may rest on you all.



Not satisfied, although another had given expression to his sentiments, Rev. Mr. Morhouse, of the M. E. Church, "junior" pastor of the community, in the sense that his residence among us has been for the shortest period, when the call was made for impromptu addresses, uttered the following pleasant thoughts :

I would not, by my silence on this occasion, convey the impression that I am indifferent to the associations and circumstances of the hour.

I assure you I esteem it a great privilege to be here, touched by the spirit and impressed with the utterances heard to-day.

I congratulate all on the good fortune that has

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been yours as pastor and people through these years. As I came to this place, last May, my acquaintance with Mr. Mackenzie has been brief; but I have already come to highly appreciate him as a man of sterling Christian character and a minister of many excellencies. My impression, on first meeting him, was not like that expressed by some of the speakers of the morning. I found him dignified and apparently reserved, but have seen beneath that reserved exterior a true heart of brotherly kindness.

I congratulate you as a people on your characteristics, and especially on the qualities manifested by your ministers.

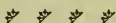
This is the first United Presbyterian Church it has been my good fortune to find in any place where it has been my lot to be stationed. I heard, before I came here, that they were a people of excellent traits, conscientious, staunch, and true. And I am glad to be able to say, according to my observation, so far you have sustained your reputation.

Although I have not been privileged to hear your pastor preach since coming among you, I have had the opportunity of listening to some of your young men, and have been delighted with the evangelistic spirit and scriptural tone of their sermons.

I congratulate you that your ministers preach the pure gospel of the Son of God with such efficiency.

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I am so impressed with the qualities of your pastor, who has been with you so long, that I devoutly pray for his restoration to health, for I would like much his assistance as co-laborer in moral and Christian work with other ministers of this place.



Then arose Dr. H. L. Singleton. How familiar was his soft Southern speech! For some four years ago, when Mr. Mackenzie, forbidden to preach, sought a "supply," we sat under his teachings and benefited by his ministrations. His reminiscences of that time were, in substance, as follows:

My tribute to your pastor proceeds from a standpoint somewhat apart from that occupied by those who have spoken. For seven months, during my occupancy of his pulpit, I was the guest of his home. In the intimacy and freedom of our association there, many qualities of mind and heart were revealed, which I would not elsewhere have discovered. At its conclusion I realized that I had enjoyed a companionship from which my intellectual and spiritual nature had become stimulated and enriched. I learned to appreciate the accuracy of his information, the soundness of his conclusions, the wisdom of his conduct, the firmness of his faith. That domestic

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association has been a help to me in the ministry of life and of the Word.

Your cards of invitation read, "The Twenty-fifth Anniversary of the Pastorate of Rev. William A. Mackenzie." I would call this his silver wedding with the White Church; but you might infer that I am on the Silver side of this Presidential campaign. Yet the ladies of the Church—with none of my timidity—have placed on the pulpit that vase of yellow and white chrysanthemums; quite suggestive of our national coins. I have not counted the beautiful blooms, so as to know whether they approve of the sixteen-to-one ratio. I think, however, the white is the predominant color. That is quite right for the White Church—the Bride of Christ—on such an occasion as this.

"The Pastorate." I like the term "pastor" best of all the designations of the ministry.

"Minister" means a servant. Many troubles have disturbed the church, and dissolved the pastorate, from the notion that the pastor is the servant of the church. I once received a letter from Rev. Dr. William S. Plumer with this postscript: "P. S.—My young brother, be a good servant of the Lord Jesus Christ, but don't be a slave to your people."

"Domine"—the term our Dutch Reformed brethren apply to the minister—means Lord. I do not

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like that; neither did Peter. He wrote: "Being not lords over God's heritage."

"Bishop" I do not like. It savors of prelacy and monarchy. Our Presbyterian ancestry suffered too much from the mitred bishop for the term to become popular in our household.

"Pastor" is *shepherd*. It is God's ideal, and God's name, for the relationship.

It is a rural term. God began the world and the history of man with rural life. He laid out a farm, and made Adam a farmer and shepherd. If Eve had been content to live on the farm, and with the fleece of one flock, we might have been spared the wilderness of sin and its sad experiences.

God called Himself the Shepherd of His people, to express the fullness, the completeness, the tenderness of His relation to them.

Those whom He appointed to lead His people, with whom He made the covenants of Promise, were shepherds. Abraham, Isaac and Jacob. He appointed Moses, at the Burning Bush, the shepherd of Israel, as he was leading his flock back from pasture. He anointed a shepherd boy to be the great King of Israel, and he gave us the Shepherd Psalm.

God's richest prophecy and sweetest promise of the Messiah were: "He shall feed His flock like a

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shepherd ; He shall gather the lambs with His arms and carry them in His bosom, and shall gently lead those that are with young." When He came, He said : "I am the good shepherd and know my sheep and am known of mine;" and thus Peter writes : "And when the chief shepherd shall appear, ye shall receive a crown of glory that shall not fade away."

Twenty-five years a pastor, a shepherd over a Church like this ! 'Tis an honorable service, a noble record, a blessed ministry. This Church was first taken by its pastor from the ecclesiastical wolves that would have devoured it. He brought it across the perilous sea. He selected this lovely valley and located the flock amid these hills and by your living streams. It has had faithful shepherds by whom the succeeding generations have been tended.

The last quarter of a century you have had the last but not the least of the shepherds.

He has fed you with the pure food of the gospel. He has sought the lost sheep ; he has restored the wandering ; he has strengthened the weak ; he has confirmed your faith, animated your hope.

He has been your shepherd in your homes, as well as in this sanctuary. Every shepherd knows

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how the sheep love to feel the shepherd's hand. An old Scotch elder, from the "Highlands," complained of his pastor for not visiting the people. I excused him on the ground of his many duties, when he replied: "But, Meenister, the sheep like to feed from the shepherd's hand." There is nothing better than that in "Beside the Bonnie Briar Bush."

Brother Mackenzie has fed you with a shepherd's hand.

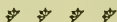
There have been references to the afflictions and sorrow of the past. He has ministered to you in them well and with comfort. But this is not a funeral occasion; this is a festal day. Let every heart be glad and only joy expressed. All the past sorrow may be turned into joy here. We do not have to wait for the New Jerusalem for that.

May the blessing of the Lord that enricheth and addeth no sorrow be upon the pastor and people to-day.

"The Great Shepherd of the sheep" will take care of your future. He will guard and guide, until the sheep of every fold shall be gathered and "rounded" about the Throne. And, "The Lamb which is in the midst of the Throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

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Brother Mackenzie, I express to you my thanks for your hospitable care and fraternal kindness, and my high estimate of my association with you in your home, in your study and in your Church. The "seven months" will abide as a memory, germinal with promise of the new home, and country, for which we keep an expectant attitude. That memory will keep unbound the wings of Hope. I commend you to the Chief Shepherd, from whom, when He shall appear, you will receive a crown of glory that fadeth not away.



Remarkably contrasting with the foregoing was the address of Rev. James G. Robertson, of Chester, N. H. The very contrast served to bring out the excellencies of both.

In the morning the first five years' experience had been given first: the process was reversed in the afternoon; the later period was first passed in review, as we have seen, showing trial and disability patiently borne; the younger man then recalled the earlier part of the pastorate.

James is a native of our village; the vows taken for him in his infancy by an Episcopal sponsor, he renewed, himself, when thirteen years old. Finding by his trembling efforts that he

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could pray and speak in public, even at that early age, he went on "from strength to strength," and is now ministering with much acceptance to a Congregational church in New England :

As the last speaker was telling us of his preference for the word "pastor," I was reminded of what a colored clergyman said as to the difference between a minister and an evangelist. He said, "A minister has got to stick to his text, while an evangelist is supposed to *branch out*." To-day we have permission to "branch out," and say what we like.

In the first place I want to testify to the pleasure it gives me to be here to-day, and enjoy with you this anniversary. I have come a long distance to be present, but feel well repaid for the effort it has cost.

I wish to congratulate this Church for the success it has achieved under the leadership of the pastor who now completes twenty-five years of service among you. Doubtless you will all admit that this Church has been a power for good, standing always for an exalted type of Christian living ; and I would say to those who are accustomed to scoff at Christians and the Christian Church, that if the average of character attained by this Church and

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Dr. Sprague's Church and the other churches of the community were the average of character in the world at large, the world would be the better for it; then debts would be paid, and we should hear less talk about "16 to 1" as being the proper ratio of silver to gold in the coining of money.

We have listened to the Historical Report of the Church, and have gained some idea of what has been accomplished during the past quarter of a century. There is one line of effort that has been pursued here of which I would make special mention. In studying the lesson for last Sabbath I came across this sentence, "The devil believes in special efforts for young men." Our pastor believes in special efforts for young men, but in a different sense. Nearly seventeen years ago I returned home, after an absence of about three years at sea, with a desire to improve somewhat upon the education I had then received. I thought the way to begin would be to study Latin, and I went to Mr. Mackenzie to confer with him about it. I found him willing to help me, and for upwards of a year it was my custom to prepare my lesson during the day and recite it to him in the evening, and, although I was a dull scholar, I found him to be an excellent teacher. For this start in an academic course of study, and for helpful sug-

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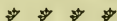
gestions as to the calling towards which my heart inclined, I have never ceased to be grateful.

I was but ten years old when Mr. Mackenzie came to Salem as a candidate. I remember how I appreciated the first sermon he preached, and wished that the congregation would give him a call, which, as it seems, they were inclined to do. The revival of 1874 which marked these early years of his ministry lingers vividly in my memory, for it was then I found the Lord. I remember that first communion when, seated with the other boys who united with the Church at that time, I partook of the memorial feast, which was to us all so full of rest and spiritual refreshment. Soon after this revival came the organization of the "Young Men's Prayer Meeting," out of which grew the "Young People's Meeting," which has been so helpful to many of us who are here to-day. From this the "Young People's Christian Union" is a development.

Last evening it was my privilege to walk out to the cemetery, one of the most beautiful spots on the face of the earth. Here our loved ones are sleeping, and as I stood by the quiet graves, and passed under the evergreens with their gracefully drooping branches, I was reminded of the words I have so often heard from this pulpit, "The eternal God is thy refuge, and underneath

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are the everlasting arms," and how this hope sustains us not only in life but in death. I was reminded, also, in connection with this pastorate of which we have been speaking to-day of what we read in the prophecy of Daniel, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." It is my prayer that this Church may be prospered as it has been in past years, and that God's servant may long continue holding forth the word of life.



When a whole day is given up to an observance, it matters not how many hours are spent at it. So we listened, with no sense of weariness, to Rev. W. H. Meeker. He, too, needs no introduction. We Salem people have known him all our lives—all his long life of seventy-two years. We paid respectful attention while this Methodist minister thus talked to us :

I am more than gratified to be with you on this pleasant and joyous occasion. It has been remarked that there are only three present who were members of Argyle Presbytery when our reverend brother was installed pastor of this Church.

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Although not in form a member of your honorable body, I have frequently been in your pulpits on Holy Day, to worship with your people, and have been intimate with Rev. Dr. Mackenzie from the time he came to serve this congregation. Several speakers have suggested that their first impressions of this worthy brother were misleading: that they thought him reserved and unsocial.

But the very trait and temperament to which they refer was to me one of his many charms. I will give you a vivid illustration to what I refer. I was permitted, this last summer, to enjoy a family reunion in a community where I taught school when a young man, and was invited to spend the night at the home of an old friend. When speaking farewell words, the next day, I said to my hostess and early friend (now a worthy grandmother): "Margaret, do you know why I have always loved you? Well, you remember David said, 'Thy gentleness hath made me great,' and your quietness, friendliness, and everyday sameness of manner drew me and has held my friendship through all these years." So this devout and earnest minister, by the same traits of character, drew me at first, and has held me until now.

Men, like nature, have a striking dissimilarity. We see the rippling stream and the rolling, rushing river; the smiling valleys and the towering hills.

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So I, of mercurial temperament, when I meet a man like our brother, full of moderation, a mind and soul filled with placidity, I am attracted. This is one of his winning traits, and embodies an unbroken sympathy and perpetual friendship.

I have been out of the pastorate for several years, and during this time have been in the pulpits of eleven different denominations; have a broadening love towards all good laymen and Christ-like ministers.

Now and then I come in contact with one of both classes, who seems willing to let down the old standards and lend his influence to pietize worldliness, rather than to earnestly endeavor to evangelize that town in which he lives.

But the ministry of this pulpit, for the last twenty-five years, has been an out-and-out Christian ministry. And a minister and pulpit of that type, being the New Testament type, are the Drummond light of the world. No other place or power can compare with it to attract the people—to instruct and comfort and save the people.

Brother Wiley has referred to the arduous and persistent study that must have been had during these wearing years. He said that he gave him notice, at the time of his installation, that he must keep the barrel full, or there would be a tendency

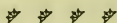
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to dribble. He rather gave us away, by saying we "could not pretend to much originality." This may be true, with the exception of original sin. Not long since I heard some ministers express a desire to preach like this or that great man. I tried to encourage their drooping spirits by saying that, while we could not expect to preach like them, neither could one of them preach like ourselves.

Solomon's temple was properly called "*Solomon's* temple," and yet his father devised the plan, and the materials were gathered from various quarters; still he superintended it, and probably no other man could have built it: so it was rightly called *his*. Very much so is it with our sermons; but none save the man who has ground in this mill can tell the study, research, prayer and care that every consecrated preacher has to endure if he would bring out things new and old, to culture and build up his people in godliness. Brother Mackenzie was taken into a niche in the temple of my soul when we first met, and every passing year has only served to cement the friendship commenced a quarter of a century ago. Having passed through the same sad experience, my heart went out to him in deep fellowship of suffering, when death came up into his parlor window and left him wifeless, his children motherless. I join

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my prayers with these ministers and this devoted people that his health may be restored, and for years to come he may continue to preach that gospel which is the power of God to draw men to salvation and to heaven.



Has anything been omitted? Yes, one thing has been unsaid, and "Charlie Wilson" says it in his own impulsive way. Some lady remarked afterwards that she "had never heard Wilson do so well." May be he never did do better, but those who attend "Young People's Meeting" know that his remarks, whether brief or long, are always *telling*. Witness these:

As one of the former young men of this Church, I wish to say, that from the time when, with another young man on a dark night about twenty-three years ago, I went to the study of the pastor, to talk with him of the things that pertain to the better life, to the present time, I have found him a wise counselor and friend.

Perhaps my relations with him have been different from others of this Church, and I would bear testimony then, to-day, that all these relations have been a delight.

Whether in field or woods, by lake or river, at

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home or abroad, he has always been a generous friend, a delightful companion, and profitable withal.

As one who has been a part of the White Church, I wish to join with you in congratulations to-day—congratulations for the pastor, congratulations for the people. I join with you in congratulations on the reports of the Church, historical and financial.

Let us not forget that while the pastor has instructed and urged us to be benevolent and beneficent people, he has been our leader in all: one who has at all times practiced what he preached.

In the regular collections of this Church you have a custom that, to my knowledge, is in use but in one other church, and that one has for its pastor a young man who has gone out from this. I refer to the custom of first passing the plate to the pastor.

Since the adoption of the envelope system which followed the abolishing of pew rents in 1880, he has borne more than his proportionate share, putting in as one of the congregation. From his teaching and example we have learned systematic giving.

He has been a gallant leader working with us, and at the same time guiding us “into green pastures and beside the still waters.”

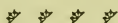


And now, that all the foregoing should not prove mere *empty* talk, Frederick Fraser rises. He speaks:

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In behalf of the congregation and in accordance with their request, I desire to present to our pastor a gift, as suggestive in some slight measure of our appreciation of his long and faithful service in our midst.

In our presence he has borne the burden and the heat of the day; borne it faithfully and well. His has been a whole-hearted, earnest and devoted service, not as a man-pleaser, but with an eye single to the glory of God and the eternal welfare of every member of his congregation. This we know, and we desire to accompany this token with the deepest feeling of gratitude and affection, and with the earnest wish that the spirit of our beloved pastor may be refreshed with the knowledge of the love we bear to him.

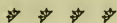


This gift of twenty-five ten dollar gold pieces, a free-will offering from all the people, small sums or large, contributed as each purposed in his heart, without urging, without a "subscription paper," was placed in Mr. Mackenzie's hand, which trembled as he received it. There was a moment's silence. Then he said :

My dear people, after all that has been said

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and done to-day, I scarcely know what to say. I could only wish that I were more deserving. This gift touches my heart. Its color indicates the sentiment of the givers. It is the finest, and says to me that I have the sincere affection and confidence of your hearts. To assure me of this the present gift was not needed. I knew this before. I have had too many indications of this in the past to be ignorant on such a score. I accept the gift thankfully, because of its intrinsic value, but most of all, for what is behind it. It is pure gold, and as such is valuable, but most of all is it valuable to me because of the loyal devoted hearts that beat in and through it. These pulsations I feel and they move me greatly. I can only wish that I had proved myself more worthy of all the kindness you have shown; but this I can do, will do: pray that "my God will supply all your need, according to His riches in glory, by Christ Jesus."



Taking into consideration the fact that it was on the eve of a Presidential election, when the minds of all were filled more or less with thoughts of the impending crisis, it was remarkable that there were only the two allusions (already cited) to the political situation or the money question. This was emblem-

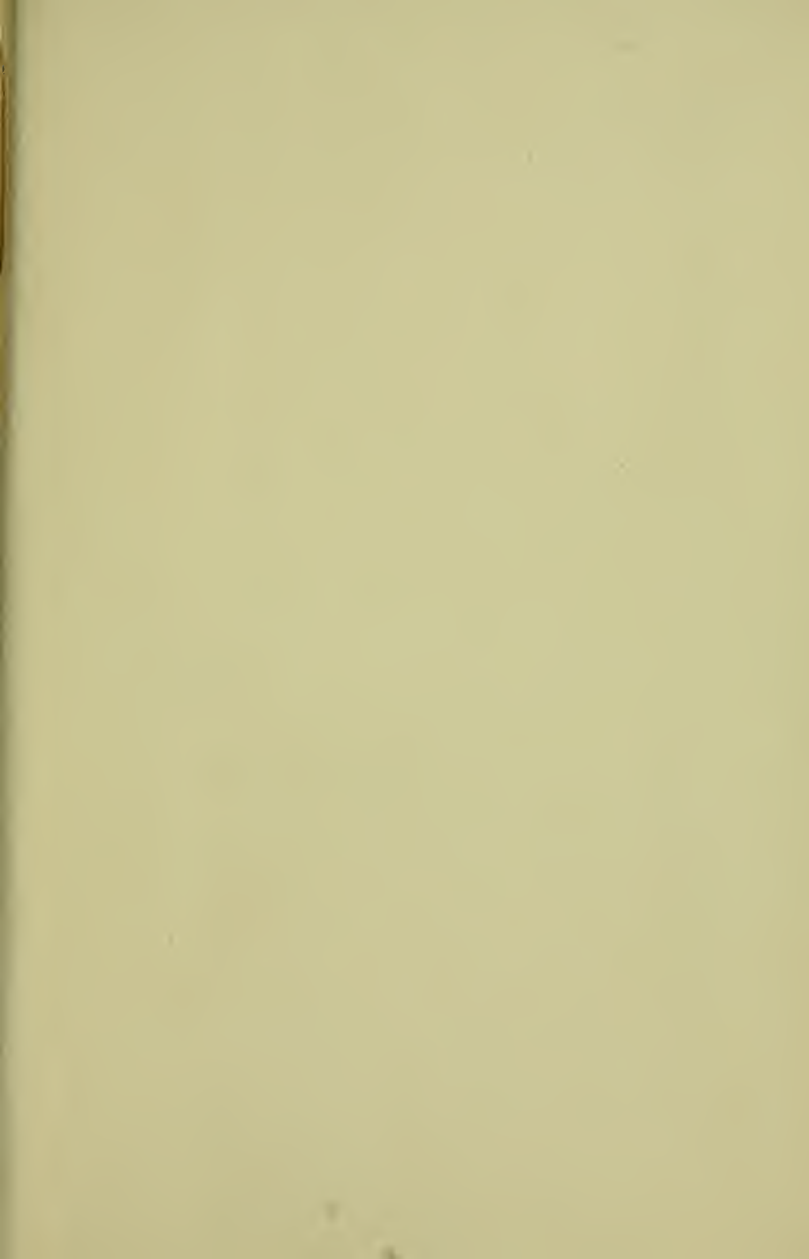
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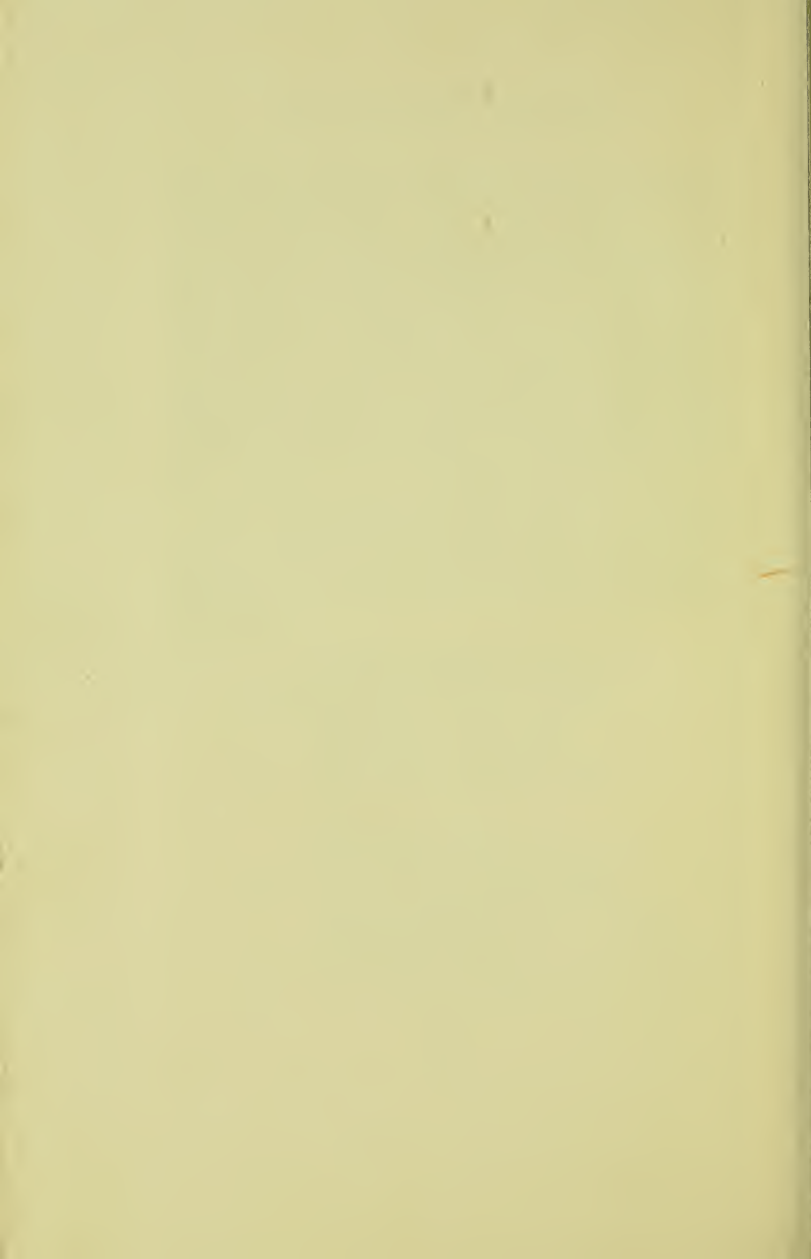
atic of the course of the White Church and its leader through the past years. By no means unconcerned as to our country's welfare, rather, with truest patriotism, he felt that a minister should influence the tide of affairs, not by exciting party spirit, nor by converting the pulpit into a rostrum. He has striven, instead, to raise the moral tone of the community by teaching high spiritual truths. His conviction is that "*righteousness* exalteth the nation." He has acted upon that conviction. The result has proved it correct.

The closing address having come to an end, all joined, before the benediction was pronounced, in singing these cheerful strains of the "Sweet Psalmist of Israel:"

 " Now the King in Thy strength
 Shall be joyful, O Lord,
And shall in Thy salvation rejoice:
 For the wish of his heart
 Thou didst freely accord
And request of his suppliant voice.

 " Thro' salvation from Thee
 Has his fame spread abroad,
Thou didst glory and honor impart;
 Thou hast made him most blessed
 Forever, O God,
And Thy presence has gladdened his heart."









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